

The Brooklyn Jewish Center Review

April, 1944

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXV

APRIL, 1944 — IYAR, 5704

No. 33

COMMEMORATING AN EPIC

ON THE 19th of this month Jews and their friends all over the world commemorated an epic incident, that strange, awesome, immeasurably inspiring epic that has been named the Battle of the Warsaw Ghetto.

Courageous deeds have become common in these days of war against the Axis scourge, and so we wonder if the full, extraordinary quality of what took place in Warsaw a year ago has been realized, even after so many speeches and articles. For see what a comparatively small group of half-starved, disease-ridden Jews did in a miserable quarter of the Polish capital that had been walled off from the rest of the city: three thousand of these shattered humans, these shattered Jews who had been driven into the lowest level of existence, rose against their persecutor, Germany. The Jews of the Warsaw ghetto, the 40,000 who had survived slaughter and deportation to slave camps, had been told to assemble in the main square of the ghetto for final liquidation. They refused, and the 3,000 of them who had been able to obtain a few arms from the Polish underground, opened a revolt.

The result of this tiny war? Not a Jew in that death-blanketed area indulged in the fantasy that victory was possible; they all knew they were doomed. Nevertheless they rose against Hitler's forces, rose against the members of the "master race" who regarded them as scum, and fought them—fought them not only for hours, and days, but for weeks. Men and women, together, fought, and those who had arms were joined by those who had no guns and could rely only on the weakest of improvised weapons and on bare hands. They fought until hundreds of the Hitlerites were killed, and they fought until planes and artillery and tanks had been summoned to demolish the ghetto.

The battle ended when the last of the defenders, in the last house from which a shot could be fired, was dead. And then, as the world learned of this mighty event, the war of ghetto Jews against the German army, wonder was expressed and tributes were sung over the Jewish corpses whose blood had written one of the epic chapters of history.

We have commemorated the Battle of the Warsaw Ghetto; and we will surely continue to commemorate it, year after year. But there is something more that we can do: we can draw into ourselves the courage and the pride of these Jewish

heroes. The Warsaw rebels fought a great fight because they were possessed of a great spirit. That spirit should be ours whenever the dark squalls of anti-Semitism strike us. If in our country, for example, we have to face the libels of the Jew-haters, we must not feel that horrible tug of inferiority which pulls at the spirits of so many of us, but we must remember the vast contribution to civilization we have made, the share we have had in the building up of the United States, and we must fight these small misanthropic mongrels with the pride, and the limitless self-respect of the men and women of the Warsaw Ghetto.

— J. K.

THIRTY YEARS OF UNITED SYNAGOGUE

ORGANIZED in 1913 by the late Prof. Solomon Schechter, the United Synagogue of America will celebrate the completion of thirty years of service to American Jewry at a convention to be held at Atlantic City early in May.

From the original twenty congregations it grew to a constituency of 1200, which include synagogues and temples, men's clubs, sisterhoods and affiliates of the Young People's League.

Serving as the national body of conservative Jewish congregations, the United Synagogue was most helpful in promoting the interest of traditional Judaism in this country. It published textbooks for use in Hebrew Schools, and recently began publication of *The Jewish School and Democracy*, devoted to problems of Jewish education. It encouraged the organization of Junior Congregations, and issued prayer books for use by such groups. It sponsors the publication of the *Synagogue Center*, which supplies the affiliated congregations with

information concerning financial and administrative problems.

It is interesting to record that some time ago the United Synagogue established a Synagogue Center in Jerusalem which provides religious, cultural and social activities to Jews of that city.

Much more could be said about the work of the United Synagogue, if space permitted. In a hundred ways it has served traditional Judaism in this country. But there is one thing that must be stressed on the occasion of this anniversary. The United Synagogue of America has the potentialities of becoming the strongest organization serving the religious and the educational needs of American Jewry. It serves the fastest growing Jewish group in this country, and, as such, its influence could be of tremendous value. We hope that the Convention will make the necessary plans to place the United Synagogue of America in the position of that leadership to which it is justly entitled.

— J. G.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

IT MAY seem strange to speak now about the approaching summer vacation, and yet, regarding the matter which I want to discuss, it may already be rather late.

Most parents today realize the many advantages of sending their children to a camp for the vacation months. There is no disputing the fact that camping for a child, under proper guidance and supervision, is a healthy, sane, enjoyable and very beneficial way of spending the summer.

But, unfortunately, many parents fail to appreciate the educational, the cultural, and, we may add, the spiritual opportunities which the camp life can offer the child at the same time that he is enjoying the physical benefits which the camp affords. All educational authorities are agreed that through the instrument of play the child can be influenced along cultural lines in as potent a fashion as through the teaching in a class-room. And yet, I have seen parents who, before registering their child for camp, will carefully investigate the physical aspects of the proposed camp—the athletic fields, the dining room, the sleeping quarters—all important in themselves, but will absolutely fail to ascertain whether or not the child will be in a cultural environment, in an atmosphere that will help to develop the child's character, the child's ideals.

Now for a Jew this question of environment is particularly important. For ten months in the year we try to give the child some kind of Jewish training and education. And then for two months he is away from home and home influence. That training can either be strengthened or shattered, depending upon the environment and the influence of the camp life. But many parents fail to realize this simple truth.

I could of course discuss, in this connection, the religious inconsistency of many parents. I have seen Jews who have Kosher homes, who want the school to teach the child the importance of ob-

serving Kashruth, and yet send their children to *trefa* camps, where all dietary laws are discarded. How can they expect the child to have any respect for his parents' religious ideals when he sees such open violation of the parents' own teaching? There was a time when there were no Kosher camps and parents were faced with a practical dilemma. But today there are numerous Kosher camps, and many of them can compare most favorably with—and some can even surpass—the fashionable and successful non-Kosher camps. Today there is absolutely no excuse for such negligence on the part of Jewish parents.

But I want to emphasize another aspect of this problem. The question of *Kashruth* is only one phase of the matter. A camp may be Kosher in the dietary regulations, and yet fail to offer that cultural environment which is so essential for a Jewish child. And the child can gain tremendously in a Jewish way from such indirect Jewish influence.

There are camps where, under the dance program, children are taught also the beautiful Palestine dances; where, under the music program, they are taught the new *Chalutzim* songs of Palestine; where, on a *Tisha B'ab*, the children, in a dramatic fashion, present the epic story of the Jew; where in a dozen ways, the children are impressed with a love for their people and their people's ideals—and all achieved in an indirect way, through play and game, through song and dance. And the strangest thing is that children who have no Jewish training whatsoever the rest of the year, who are reared in homes void of any Jewish influence, love and enjoy that new feeling of Jewish consciousness which comes to them through the influence of such Jewish cultural camps.

I hope I am not too late in offering this bit of advice to the parents of our community. A great deal of good can be achieved for your child in the summer months. But whether or not your child

will derive that good will depend upon the wisdom and the judgment which you, as parents, will display.

Israel H. Leventhal

GOVERNMENTS-IN-EXILE PLAN TO UNITE JEWISH FAMILIES

VARIOUS governments-in-exile located in London have undertaken a number of measures to rescue Jewish children from their homelands in occupied Europe, it was reported in New York by Arie Tartakower, a member of the executive committee of the World Jewish Congress and of the Representation of Polish Jewry, who recently returned from England.

The Governments-in-Exile are also working on projects dealing with reuniting Jewish families who have been separated by the Nazis during the occupation through deportations, Mr. Tartakower reported. The Polish Government has agreed to establish a special office to deal with relief for Jews in Poland under the direction of a Jewish official. The Netherlands Government in London has also undertaken to aid Dutch Jews exiled to Poland. The Free French have despatched, through underground channels, three Jewish representatives to arrange the rescue of Jews.

AGREEMENT BETWEEN JEWISH AGENCY AND HIAS-ICA

AN agreement between the Jewish Agency and the Hias-Ica Emigration Association regarding immediate and post-war co-operation on emigration activities was made public in Jerusalem.

The agreement provides for close co-operation between the two Jewish bodies on matters of common interest and on activities in countries where the Hias-Ica maintains offices. Officials of the immigration department of the Jewish Agency will work with the Hias-Ica offices in Lisbon, Madrid and in North Africa in selecting emigrants for Palestine and in the distribution of Palestine immigration certificates, while the Hias-Ica staff will deal with technical details.

THE JEWS OF FRANCE

By ANDRE SPIRE

WHAT was at this time the numerical composition of Jewry in France?

The Jews in the Parisian district included the survivors or descendants of the 30,000 Jews who had resided there before 1870—there had been only 2,700 in 1808—and others who had come from the provinces of the east and the Midi, whose ancestors had been in France for generations.

There were, besides, about 30,000 Ashkenazis, mainly from Russia, Poland, Roumania, and other countries of Middle or East Europe, who had lived in France before 1914; 35,000 Ashkenazis, originally from the same sections, who had immigrated since 1914; lastly, about 10,000 Sephardis, who came from various parts of the Near East, Turkey, Syria, Palestine, and Egypt. Among these were about 5,000 Jews who had left Salonika after seizure of power by the Greeks.

To these 105,000 Jews of the Parisian district should be added about 30,000

and the mandated territories of the Echelles du Levant, such as Syria and the French colonies, there remained the North African group, composed of about 60,000 Jews in the Tunisian protectorate, of Tunisian nationality, and 65,000 Jews who were subjects of the Moroccan protectorate. Lastly, there were 60,000 Algerian Jews who had been French citizens ever since the Crémieux Decree. As the assimilation of these latter had been very rapid, and as they were fervent republicans and democrats, the political and administrative heads of the Government General of Algeria considered them most devoted supporters of French civilization and culture, in contrast to the Arabs, who were fiercely attached to Mohammedan law and custom.

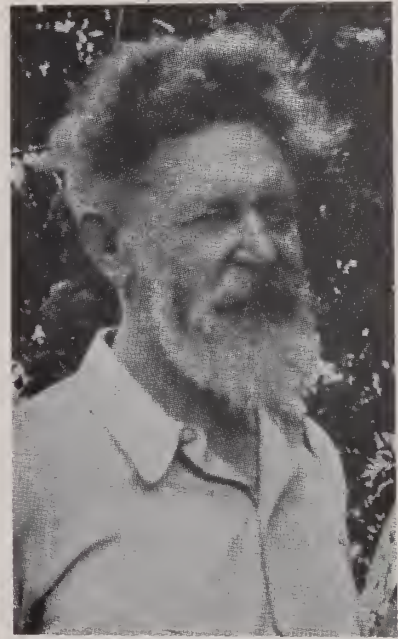
These Jews of North Africa, instead of repulsing Western ways and civilization, or remaining indifferent to them, like the other native populations, had enthusiastically accepted the instruction and education given in French schools and in the schools of the Alliance Israélite. As a result, André Thérive, a distinguished Catholic novelist and critic, was enabled to write that France seemed to him destined to become "one of the great Israelite powers of the word, certainly the third after America and Poland, for her domination over Israel is not temporal but spiritual; but she serves as a refuge, not by force, but by choice."

II

How had the 360,000 Jews of France reacted to anti-Semitism from about 1880 on?

At the beginning, and above all during the Dreyfus affair, their problem was in effect to defend the principles of equality and political and religious liberty contained in the *Declaration of the Rights of the Man and the Citizen*. Their cause was the same as that of all French liberals and republicans.

Among the defenders of republican and democratic institutions they found courageous and active allies. In 1882, after the first Russian pogroms, Victor Hugo presided over a committee of protest and aid, members of which included



Andre Spire

Jules Simon, one of the founders of the Third Republic, Scheurer-Kestner, Alsatian Protestant and militant republican under the Second Empire; Gambetta, Renan, and the Archbishop of Paris. With the aid of Scheurer-Kestner, the disciples of Gambetta, Jules Simon (and after his death, illustrious members of his family), Havet, professor at the College de France; Renan's daughter and her husband, Jean Psichari, and Clemenceau, the unhappy victim who had become the symbol of the detested principles of 1789, were rescued from the clutches of the royalists, Caesarians, and clericals. French socialist youth joined them, and at their head was Jean Jaures, who had written: "The Jews are *the* exploited of history."

The pogroms of Kischineff (1893) shocked French consciences profoundly, and numerous pamphlets and protests were circulated in which, next to Jewish signatures, were to be found the names of all the most outstanding in the ranks of the defenders of the republic, among them the great French poet and pamphleteer, the republican and Catholic Charles Péguy.

The Chief Rabbi of the Central Consistory of the Israelites of France was at that time Zadock-Kahn, a man of ex-

This is the second of four articles written by Andre Spire, the eminent French-Jewish critic, for the Review. In the first, published last month, M. Spire reviewed the history of the French Jews up to the post-World War I. period.

M. Spire lives in New York, and lectures on French literature at the New School for Social Research.—Ed.

Alsatian Jews (Ashkenazis) who had been in France since the French Revolution, and who, after losing their citizenship following 1870, had been restored to the French nation with all their rights in 1918 by the treaty of Versailles; and also the meridional Jews, of Comtat-Venaissin, Marseilles, and the ancient communities of Bayonne and Bordeaux, mostly Sephardis, who, all told, can be estimated at about 30,000.

All in all, there were in continental France about 175,000 Jews. Without including the Jews of the protectorates

trème culture and of great intelligence and sensibility. Among the leaders of official Judaism there were also a number of personalities filled with the dynamic spirit of the courageous young men who, in 1860, had founded the Alliance Israélite Universelle. The Alliance was then still truly universal, for the organization continued to intervene throughout the world in behalf of those who suffered because they were Jews. But, after the elections of 1902, which brought to power the parties of the Left with whom the Jews had fought for Dreyfus, there took place what has been called "the Dreyfusian decomposition."

The ties of solidarity which had united the partisans of Dreyfus, non-Jews as well as Jews, were broken. Each one joined the group in which his natural interests lay. The upper Jewish bourgeoisie, which had joined forces with the radical groups, began again to think that above all it was a bourgeoisie, and many of them made advances to the more moderate parties, even the parties of the right, without remembering that the latter were their natural enemies. A sort of weakening of the Jewish conscience took place among the leaders of French Judaism. The generation of 1860 had almost completely disappeared. The men who took their place, brought up as they had been in a French environment, did not dare to show more religious feeling than their friends who were sons and grandsons of Voltairians. They were losing the sense of historical Judaism. Their concern was, in short, to make their mark in French society, and while fulfilling—through kindness, family tradition, or ambition—their philanthropic duties, to bar the way to everything which might embarrass their easy life of assimilated Jews.

Their man was the Chief Rabbi Israel Levi, who thanks to their influence was elevated to the dignity of Chief Rabbi of the Central Consistory after the death of his father-in-law, Zadock-Kahn.

He was a distinguished man of learning, professor at the School of Higher Studies at the Sorbonne, handsome, of polished manners, worldly, subtle—with more subtlety than strength—a veritable Saducean belonging to a priestly family. He was much more interested in conserving for the Alliance and the other institutions which gravitated about the

Rabbinate—which he had peopled with his creatures—the large contributions which the rich of all religions and all parties distribute to those who become the servants of their desires and their interests, than in safeguarding that which in the course of the centuries had been the spiritual and moral heritage of the Jewish people. Through his feeble hands French Judaism tended to empty itself of substance, to become something very insipid, very mundane, and as has been said, "a Judaism very much à la Louis-Philippe—very commonplace."

Obedient to the instructions of mediocre men who thought that they could escape the attacks of their adversaries by taking refuge in self-effacement and silence, he put himself in opposition to everything which might draw attention to the Jewish world. He succeeded in communicating his views to the "Alliance," whose representatives, recruited by a sort of co-optation, had no connection with the Jewish masses, and also to the Consistory of the Parisian Section, whose contact with the masses was scarcely greater, inasmuch as it was constituted by an electoral body which, at most, included hardly five to six thousand electors among the 115,000 Jews of the Parisian district.

Now two matters seemed especially conspicuous, noisy, and therefore dangerous to these pseudo-representatives of Jewish public opinion: the increasing immigration of foreign Jews, and Zionism. Zionism had been founded by Theodor Herzl in 1896 in the course of the Dreyfus Affair because, by a truly prophetic intuition, he had realized that if France itself could have been so profoundly infected by the anti-Semitic virus, then the expansive power of the liberating principles of the French Revolution was nearing its end.

With regard to immigrants, the policy of official Judaism was one of distrust. Certainly its members continued to assist them in their misery; they established schools to teach them the elements of French, opened apprenticeships for them, and helped them to find work. Inexpensive housing quarters situated not far from the center of Paris were established to relieve the congestions of the Jewish neighborhoods. But they did all they could to assimilate into French life this population which only asked to share in

its benefits. But this was found to be a slow process, and it was quite annoying that just as one generation was about to become assimilated and lose itself in its environment, another arrived with its foreign customs. They did all they could to separate the old Jewish families from the new arrivals, who were considered troublesome intruders. There was no link, in fact, between the official institutions and the immigrant groups. A sort of protectionism erected its barriers between the assimilated Jews and the Jews of East and Central Europe, who were called by the generic name of Polacks. I remember the rejection of a distinguished and highly educated young man, a brilliant jurist and an excellent writer, as candidate for an important situation in a consistorial institution. When I asked the Secretary-General of the group, Mr. Silb, the reason for it, this gentleman, who believed himself a hundred-percent Frenchman because he had shortened his name Silbermann by two syllables, answered: "Impossible, absolutely impossible for us, Monsieur, *with such a name as Rubinovitch!*"

In short, they did all they could to remove the immigrant from the territory of the Republic, and to facilitate the departure of those who had already settled there. The Jewish Territorial Organization, the ICA, founded in 1902 with Baron de Hirsch's millions, after its staff had yielded to the ideas of the directors of official Judaism, was of magnificent assistance in this well-known policy of providing a one-way ticket.

The Judco-French thought themselves definitely established in French life. As for the Jews of the rest of the world, their liberation would take place gradually as liberal constitutions were established or became stronger in Eastern and Central Europe according to the model of the French, English, and American constitutions. "How long? How long?" said Zangwill. But the future of the others was less important to them than their own present, and these *beati possidentes*, while knowing almost nothing about the profound religious, social, and political life of the Jewish masses of Eastern Europe, continued to consider the Jewish people as one would a minor who must be represented by self-appointed guardians.

[Continued on page 23]

A European Looks at Massachusetts' Famous Racial Tolerance Movement

WHAT IS THE "SPRINGFIELD PLAN?"

By ALFRED WERNER

LAST year the Nazis suffered major defeats in Russia and Africa, as well as in the air over Europe. Regrettably, however, they achieved some peculiar victories in regions out of the reach of their tanks and U-boats, their Heinkels and Messerschmitts. These victories were in our own land. There were violent fights between white and colored people in Detroit, whereas in Los Angeles some of our service men attacked Mexican zootsuiters; in New York, Chicago, Boston, Bridgeport, Hartford and other cities hoodlums—some of them in the 'teen-age group—beat up and robbed Jewish children, broke the windows of Jewish-owned shops and desecrated churches, synagogues and cemeteries. Each of these deplorable incidents aided the enemy, for it deepened the existing frictions between the various racial or religious strata of the American nation, it hurt the morale on our home front, hampered our war effort and thus delayed the ultimate victory of the United Nations. That is exactly what Hitler and his Fifth Columnists in the United States want.

But there exists a city which stubbornly refuses to play Hitler's game. For the past few years, no incidents of the type described above were reported from Springfield, Massachusetts. This clean record is remarkable particularly if we bear in mind that Springfield is not very far from the state's metropolis, the center of Christian Front and other subversive activities. It was in a suburb of Boston, in Dorchester, where Jewish children were assailed by juvenile gangs, and anti-Semitic "literature" was produced and disseminated by employees of the Boston Navy Yard.

Are the people of Springfield veritable angels? Nobody would think so. Springfield is just an ordinary, typical American city. Forty per cent of its population of 150,000 are old-stock Yankees, 56% are "furriners"—that is, people of Italian, French-Canadian, Irish, Polish, Russian, and Greek descent. The Jews number about 11,000. The rest are negroes. The city is an important railroad junction, and manufacturing center of small arms, automobiles, sporting goods, kindergarten supplies, and paper. During the Civil War it produced the famous "Springfield muskets."

But because it is a typical American city, Springfield was chosen by the National Conference of Christians and Jews to become the scene of a profound educational experiment. About five years ago, when Hitler's armies invaded Poland, these responsible Christian and Jewish leaders realized that it was not sufficient to reiterate, smugly, "it can't happen here." They knew that American democracy does not work everywhere and at any time as smoothly as it should, and that in this country there are many who hate and despise "hunkies, dagoes, wops, sheenies, kikes. The members of the National Conference surely read in Rauschnig's "Voice of Destruction," that Hitler "firmly believed that with the sole aid of anti-Semitism he could really destroy the moral and legal order in America." Hitler made it clear to his friend Rauschnig that "anti-Semitism in the United States is the weapon to extend National Socialism there, as it had been the weapon in Germany. With the help of all these stirred-up animosities, he could confuse the nation and seed disruption and injure and disintegrate the whole political and social machinery of America."

Above all, these far-seeing men understood that the child is father of the man, and education for democracy would have to start in the schools, though the adults must not be left out, either. The National Conference therefore proposed to the superintendent of schools in Springfield, Dr. John Granrud—himself an American of Scandinavian stock—the launching of a highly realistic program for the teaching of democracy in his city.

In October, 1939, Dr. Granrud appointed a committee, including educators from all levels in the school system, to study the proposal. After six months of intensive study, the committee reached these conclusions:

1) Democracy in this country is not yet perfect. Children might as well

know it before they become disillusioned through their own observations.

2) To break down blind prejudices, pupils should be taught sympathetically the backgrounds and contributions of the many peoples that make up American life.

3) Children absorb most of their prejudices outside of school. To eliminate them, any program would have to reach the adult world of parents, clubs, and even the church.

4) Young people must be inspired to strive for the as yet unrealized democratic ideal through the examples of adults.

Dr. Granrud is a man not only of fine words but also of energetic action. With the full co-operation of the city's one thousand teachers, he started what may be considered the nation's most fascinating experiment in the field of education. Nursery schools, kindergartens, elementary and high schools, comprising altogether about 25,000 pupils, became laboratories for democracy. Dr. Granrud realized that it was not sufficient to devote fifteen minutes a day to such a difficult task as the moulding of a youngster's character, and that inept emphasis on race distinctions might do more harm than good. Therefore, the *entire* school program was built around a central theme: Education for Citizenship.

Two dragons were to be slain. One was religious prejudice. Boys and girls would have to understand that in a democracy one of the privileges is to worship as one pleases, and to accept the differences in religion without confusion, emotion, or loss of regard for one's own faith. The other dragon was racial prejudice. Slight frictions are practically inevitable in a conglomerate composed of citizens from forty-seven Old World nations, but if increased they can endanger

our national unity. Curiously, investigations have shown that it is not the foreign-born, but the American-born descendants of immigrants who develop into the problem children of our society. They tend to become a danger to American unity not because they are the children of immigrants, but because they live on the margin of two cultures; because, as a sociologist put it, they are "no longer controlled by the traditions and customs which kept their parents in the paths of rectitude." In short, they are Americans *de jure* but not *de facto*. One might call them *luftmenschen*: they are rooted neither in the Old nor in the New World; they easily become the victims of un-American propaganda, for this country's "traditions and customs" in many cases touched them briefly—due to the lack of proper instruction at school. Many millions of young Americans, and the majority of Springfield's children, belong to that unbalanced class.

It is impossible to describe fully within the framework of a brief article how Dr. Granrud and his colleagues fought the two dragons. Only a few examples can be cited to illustrate how they worked, convinced that prejudices are rooted in a fear of the unknown. For instance, students were compelled to visit the collections of ecclesiastical objects of the great religions exhibited at the Springfield Museum of Fine Arts. Clergymen of the various faiths performed the different religious ceremonies and explained their meaning to the youngsters. Henceforth, none of these children will think it ludicrous when an orthodox Jew, as he enters or leaves a house, touches the *mezuzah* with his fingers and then kisses the fingers, or when a Christian crosses himself when passing a church.

One school went further. It arranged a Christmas and Channukah pageant in which both Christian and Jewish children participated. Three scenes from the Old Testament, and three scenes from the New Testament were performed, and Christmas carols as well as Jewish tunes were sung. The pupil performers, under the guidance of teachers, rabbis, priests and pastors, emphasized the similarities rather than the differences of the two festivals.

The Springfield children learn that every race has contributed something to

the wealth of our union. For that purpose they study the files of the Springfield newspapers and the American Historical Society. Through teaching and discussion they confirm for themselves that the color of a schoolmate's skin, or his national or religious derivation, does not make any difference in his quality as a person and a friend. At Springfield, children with Anglo-Saxon names no longer consider themselves superior to those with Greek, Italian or Jewish names.

It was particularly hard to break the color prejudice. In the fall of 1943, Dr. Granrud hired two Negro teachers to instruct white children. At first there was some opposition to that bold step, but now nobody objects to them. The School Placement Bureau found it difficult to place colored graduates with business firms. What was the reason for it? The head of a concern explained to a mass gathering of Springfield youngsters that he did not mind hiring colored people but that he refrained from doing so because his white employees might refuse to work with them. Unanimously, the youngsters—most of whom would become office or factory workers in the near future—declared that the color of their fellow-workers would not make any difference to them. When a teacher studied a class-room mural made by the boys of a school and supposed to represent children of every nationality, he noticed to his dismay that the colored races were not represented. He convinced the boys that they should add a Mongol and a Negro child to the painting.

Quite often it is the parents who exert a pernicious influence upon their children, inoculating them with their own prejudices. In one case, the teacher inquired why a certain child shuddered at the very thought of a Chinese, and discovered that the mother used to frighten the child with the words: "The bad Chinaman will catch you." Of course, she promised the teacher her co-operation when he had convinced her that she had been wrong. In another case, a non-Jewish child stubbornly refused to play with Jewish children. The teacher found that the youngster had been forbidden by his parents to mix with Jews. The educator succeeded in showing the parents that their attitude was entirely undemocratic. For the benefit of such

adults, panel discussions are being conducted under the chairmanship of teachers. Women's clubs invite the teachers to explain to them the principles of the "Springfield Plan." The Parent-Teacher Association is active in its work of eliminating ignorance and intolerance, proving to the good folks of the New England city that American history followed the exact opposite of Hitler's plan, that ours is an inclusive rather than an exclusive society.

Dr. Granrud's associates are no miracle men or supermen. Theirs is a long-range educational program, for prejudice is not an epidemic that strikes today and disappears tomorrow, but a tenacious disease that must be treated over a long period of years. In any event, thousands of teachers have flocked to Springfield to study the plan, among them Dr. Jacob Greenberg, Associate Superintendent of Schools of New York City. It is to be adopted by Pittsburgh, and in New York City and in Newark, New Jersey, influential circles are demanding it.

* * *

Alas, there was nothing like the Springfield Plan in pre-Hitler Europe, excepting the Soviet Union, where the numerous nationalities were taught to respect one another. This writer, an Austrian, recalls that in his native city of Vienna, supposedly a "melting-pot" of the twelve or more nationalities that originally formed the Austrian-Hungarian monarchy, there was continuous racial and religious strife. The schools failed to do anything to eliminate the prejudices. If the teachers were liberals, they generally pursued a "hush-hush" policy, minimizing instead of scrutinizing the various frictions; if they were Fascists, they unscrupulously implanted the seeds of hatred into the hearts of their pupils. Thus Hitler was able to conquer the internally weakened country without firing a shot.

Even if the Springfield Plan should be adopted by all of the forty-eight states, it would not transform this country into a paradise within a year or two. It would not eliminate the difficulties resulting from the economic problems that may arise after this war. But it would prevent the trouble-makers from depriving us of the fruits of victory. The new generation would not look for scapegoats, but try to heal the wounds themselves.

I AM sure that many of us—not all—will live to celebrate Dr. Wise's seventy-fifth birthday and his eightieth birthday. It may become a perennial international event. It is therefore good advice not to tell all now, lest the good words spoken taper off, as the years go by, into the dim regions of a shrinking diminutive with appalling results in the finale. I would like to avoid extremes and sing the praise of Dr. Wise with sobriety and faithfulness to truth.

About forty-five years ago, as a wide-eyed yokel, coming in from the country to enlarge the sphere of Jewish influence, I first saw and heard Stephen S. Wise in the great metropolis. He was the preacher in the Madison Avenue Synagogue, now the B'nai Jeshurun of West 88th Street. He had to disguise his youthfulness by wearing the cap and gown of an Episcopalian minister and by appearing stern and forbidding. It was easy for him to put on such an impersonation. From the start, he had the makings of a great orator—resonant voice, dominant stature, classical features, and a feeling for the rhythm of words. He was made for the heroic, the dramatic, the controversial.

From the B'nai Jeshurun, he ran off to a reform congregation in Portland, Oregon. This was a self-imposed exile, for he had every reason to anticipate that he would soon be called to occupy the then greatest Jewish pulpit in America, that of Temple Emanuel on Fifth Avenue. It was said that the succession had been promised to him by the venerable Gustav Gottheil, whose protegee he was. Fortunately for Dr. Wise and for the Jewish people, the prevailing attitude in Temple Emanuel altered his course and gave him the freedom he has enjoyed ever since in the pulpit of the Free Synagogue. In the Free Synagogue, without the vestments of ecclesiastical pretense, he made his own congregation, his own ritual, even his own religious calendar, preached what he regarded as the essence of the Jewish religion, and discussed from week to week any subject his adventurous mind wanted to take over. From that pulpit, he developed as one of the most powerful voices in American Jewry, penetrating into every corner of American life and having his say on every topic that agitated the American mind. In the center of the array of banners he carried, the Zionist flag always waved,

THE STEPHEN WISE I KNOW

By LOUIS LIPSKY

but he also was loyal to a great variety of the liberal causes of the day. He became a great preacher, a great orator, a great controversialist, who never allowed himself to become captive of a party or a movement.

* * *

A few years ago, in 1939, on behalf of a group of friends, transferring title to a bust of Dr. Wise made by Jacob Epstein, I arrogantly drew his picture in words, which was very hard to do, for he never stands still while his picture is taken. At that time, he stood in a light which made possible a portrait that caught the colors and nuances, that still remain the qualities of one of the most arresting personalities in American Jewish life. I would like to have the still living part of that tribute included among the many that have been laid at his feet.

On that occasion, I managed to catch his eye and held it, and was able to say:

"Dr. Wise, nothing on canvas, nothing in bronze, nothing in words, will ever—to those who have lived with you through the struggles of your life—fully reveal the features of your vibrant personality which lives in their minds. You are a vivid player in the exciting drama of our lives. From the days of youth to the days of maturity, in all your moods—playful, ironic, devastating in invective and humor, ubiquitous in service—you are all one piece, but never the same. There are no still pictures that can catch your ever-roving mind and spirit. It is constant agitation. It is constant restlessness and dissatisfaction. It is burning indignation and protest. You have been dominated by an irrepressible desire to serve lavishly the great causes of our day. You have raised your voice, in season and out, on behalf of the oppressed and the wronged. You have barged in, uninvited, upon the slothful and the complacent and disturbed their indifference with the lashings of your eloquence. You have transformed a routinized preacher's stand into a vibrant, exciting pulpit, constantly agitated with the consideration of all human problems. No wrong—no matter

where or by whom perpetrated—has been refused tenancy on your unlimited agenda.

"In our Jewish life, you have denounced those who are heathen to your ideal, unconscious of the lacerations you have inflicted. You have fought to force the ideal of Zion into hearts that have refused to be kindled by that fire. You have berated and denounced and excoriated those who would not see the light you saw. In the long, unended fight for the freedom of Jewish life, you have never failed to speak out courageously, recklessly, with all truth, with burning conviction, refusing to countenance the tyranny and stupidity of wealth among us. You have been inconstant in method, which was as it should be, but you have never failed to be faithful to your truth. After forty years of self-sacrificing service, you stand revealed in our contemporary life as a figure built on heroic, classical lines.

"As in 1914, as in 1925, as in 1939, when you stood in the vanguard of the great struggle for Jewish rights, to maintain the rights we had acquired in the Jewish National Home, so in the years to come, your unquenchable spirit will be found among those fighting to secure a place for your people in the concert of nations. You will not let anything in your repertory of interests lie fallow, unexercised, unexpressed. It is the hope of all of us that your portrait will not be finished for many, many years to come."

* * *

That was true when Dr. Wise was sixty-five and it is true today—the portrait is fuller, the features speak more eloquently, his eyes are keener, and his faith is stronger—when he is seventy. He has been confiding to friends, in moments of whimsical prophecy, that he hoped his seventieth birthday would see a double celebration. He looked forward to having the bells ring on March 17th, 1944, not only for his own seventieth

[Continued on page 19]

ANNEMARIE, the little old Jewess, had been cleaning woman in the Golden Dish Restaurant for many years.

She had once had much more ambitious plans for her life.

The long days, the tedious, exhausting labor, had made her old and sick.

Her face was lined and criss-crossed with premature wrinkles. Her once cheerful and attractive features had grown serious and sad. And since the tragic death of her only son, she had never been heard to laugh.

She counted the days from Friday to Thursday.

Every Thursday morning, when Annemarie made her way through the rooms to dust off the furniture, she beamed with anticipation.

There were three chairs which she dusted off with particular care, with loving solicitude. They stood about a table on which it was her duty to place on Thursdays a framed card reading: RESERVED. And as she did this she would murmur tenderly: "For the young Doctors!"

Her eyes rested on the three Doctors with motherly affection. She grew angry and distressed whenever one or the other of the three looked pale or showed signs of overwork.

The three Doctors had as large a place in her heart as if they had been her own children. She had known them as students, and as Doctors they had all had a hand in saving her life—the physician with his medical skill, and the two lawyers with the legal knowledge which had enabled them to free her from the ugly tyranny of her husband.

How could an old woman forget such kindness?

* * *

They were three bosom friends.

Boys together in school, youths together at the University.

Three Doctors, of medicine and of law.

Hans, Josef, Kurt.

They were as different as possible in appearance and in opinions.

But they were alike in one thing. In their ardent love for their Jewish people.

All was not invariably sweetness and light at the little table in the corner. Far from it!

When the three of them plunged into

one of the difficult questions on which they differed, when they grew red and angry and waved their arms about, the air of the restaurant was charged with electricity.

There were times when the situation looked really dangerous.

When things came to this pass, Annemarie was likely to come back.

She would fix her loving, weary eyes on each of them in turn and cry: "Children, that's enough now!"

And when she said that, the Doctors would usually quiet down and sit back decently in their chairs.

Then Annemarie was proud and happy, as if she had won a great victory.

But there were days when Annemarie's warning was unheeded, when the dispute went on in spite of her.

Times when words passed in the heat of argument that were not easy to forget. "You booby—you idiot—you fool!"

Then the three were likely to stamp furiously out of the place, each in his own direction.

Each ignored the others. But each was careful to call to the little old woman as he went out: "Good night, Annemarie!"

Annemarie was never completely discouraged by her defeat.

She knew that all three would be back the next Thursday, each anxious to atone for his temper of the week before.

They differed on various painful Jewish problems, but all their differences vanished when they would pick up a newspaper and read:

"Mistreatment of Jews in Poland—"

"In Greece—"

"Roumania—"

"The Arabs—"

United!

All rough words forgotten!

All discords ended—

And in their eyes the firm, deep gaze, the proud gaze of Judas Maccabaeus!

And when, after a moment of cruel reverie, Hans cleared his throat and sang that thrilling hymn, "The Hatikvah,"

A Short Story

KADDISH

By BORIS KADER

*Adapted from the German by
Roy Temple House*

the other two at once joined in heartily, and the three voices blended into one.

At heart they were three Jewish brethren.

Such moments were happy moments for Annemarie.

She understood very little of the problems that distressed the three young scholars, but her heart was with them even when her poor head was confused and helpless.

And there were other moments that gave Annemarie a degree of quiet happiness.

Now and then the two lawyers would become involved in an abstruse legal discussion, and would grow too learned and technical for anyone but a lawyer to keep up with them.

At such junctures, the physician would turn his attention to Annemarie.

* * *

When her sixtieth birthday was approaching, the three friends asked her: "Annemarie, what would you like to have for your birthday?"

"Only one thing, but I don't think I can have it."

"What is it? Tell us, Annemarie."

"Oh, I can't, I can't!"

"Annemarie," said the physician, "tell us this minute, or we'll all be in a very bad humor with you!"

That had its effect.

Annemarie stammered in a trembling voice: "I want more than anything else, dear Doctors, when I'm dead—for you to come to the cemetery—come to my grave—and say a Kaddish for me!"

Flaming red at her boldness, she ran out of the room.

But the bass voice of the physician caught up with her.

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*The Story of Hermann Struck—A
Jewish Artist*

PAINTER OF HIS PEOPLE

By HAROLD BERMAN

THREE months ago, Hermann Struck, noted Jewish painter and etcher, and pioneer of Zionism, died in Palestine. He had been a resident of Eretz Israel for over two decades, and in his later years had found his inspiration there.

Struck undoubtedly was one of the foremost painters of the present day, his work comprising many and diverse subjects, from landscapes to portraits, from peasant groups and country scenes to the wrinkled profiles of study-absorbed Polish rabbis and their flocks. But Struck was also that which many a noted artist and sculptor of accidental Jewish birth is not—a thorough and sincere Jew, both in daily practice as well as in his art, in which his peculiarly Jewish outlook, his *Weltanschauung*, found such noble embodiment. He was a striking example of the reconciliation between the new and old, between modern culture and the oldest ideals and traditions of the Jewish faith and outlook. He was the associate of men in every rank and sphere of life, and to all of them was he an intellectual and social equal, a teacher and fellow-worker in the modern world. Yet he was, too, an observer of time-honored Jewish customs, a man steeped in Jewish patriotism. Those of his works into which he put his soul deal with Jews and Jewish scenes—elderly rabbis, Talmudical scholars, the grave of Rachel, the passing out of the Sabbath. These are marked by an unequalled fervor and honesty and deep sympathy. It was Struck's motto, with respect to artists and creators as well as to the ordinary, every-day people, that one must not try to be something that one is not. Early in life he came under the influence of Theodore Herzl, whom he strongly resembled in appearance and whose portrait he painted from life. But while laboring zealously for the establishment of the Zionist movement in Germany, Struck himself even went further, clinging most tenaciously to orthodoxy in religion and later assuming the leadership of the Mizrahi. Struck, born in Germany and associating with the most Teutonic Germans, went almost to extremes in his observance of the Mosaic code, and zealously, but very calmly, underwent every discomfort and annoyance that such observance might entail.

Struck's art may be called a Jewish art

not only because the artist himself happens to be of Jewish descent—we have had many of this type whose works cannot lay claim to the title—nor yet because he was an observant Jew. For he himself was by no means content to class as Jewish art that which had been merely produced by a Jew. To be Jewish art, he rightfully held, a picture produced by a Jewish painter must show qualities related to the Jewish soul—in other words, must be painted by a Jew in such a way as to bring forth the emotions and the passions of his own people, and his own life as one of them. Jewish scenes, Jewish historical paintings, as such, do not deserve to be called Jewish art. They must indicate that they have been inspired by a Jewish consciousness. "A masterpiece in this sense," declared Struck, "is Josef Israel's 'Ben Ami,' or as it is called in Dutch, 'De Zoon van het onde Volk.'" This painting depicts an old Jewish peddler on the threshold of an old second-hand shop. One sees musty garments, faded metal lamps, umbrellas, rags, and a hundred other discarded articles. There is no pose here, no sentimentality. And nevertheless, the sad eyes of the old dealer gazing off into the distance personify, even as his whole physiognomy does, the pains and sorrows, the utter resignation, of the Jewish people through all the centuries. One can say of this picture that a non-Jewish painter could never have created it.

The Jewish note is reflected throughout Struck's work in a genuine sympathy and unmistakable love for things Jewish. His "Sabbataus-gang" shows a vigorous, strong-faced Jew bending over the spices, while before him flickers the Sabbath candle, and behind him hover the shadows. Polish and Russian Jews, with rough-cast faces, long beards and unfathomable eyes, have afforded continual inspiration for Struck's etching needle. Old men especially have always delighted him; for he depicts rather peace and quiet than struggle and tumult, and his

masters here have been Rembrandt and Israels.

In his "Polnischer Rabbiner" one sees the pain-narrowed eyes, the wrinkled forehead, the high cheekbone, sharply contrasting with the dark background of hair and skull cap and beard. Or take his "Polnischer Jude." One sees not merely chauvinistic flattery of a Jewish subject, but an honest picture of a genuine, even if by no means perfect, man. Fanaticism and pride are here, and strength of will bespeaking almost ruthlessness. But that fanaticism and pride is of the intellect and of the emotions; that strength of will is of ideals; that ruthlessness is exercised on the spiritual shams of life. The black fur cap is set low and a little askew on a forehead ridged and furrowed with thought, the open and brilliant eyes speak of firm convictions and friendly but cautious regard for an opponent's cause, the gathered skin under the eyes reveal the age of the flesh in gentle contrast to the youth of the spirit, the powerful nose, the concealed sensual lips, the rich hair that seems to resist the blanching touch of years—this is the type of Jew that has lived again and again throughout the centuries, and can be truly seen and depicted only by one who truly knows and understands the soul of his people. Again and again, one finds such genuinely-Jewish types throughout Struck's work, notably in his portraits of famous Jewish scholars, many of them his own friends.

Struck himself might well have furnished a model for one of his etchings. He was to all accounts a strictly observing Jew, even to the study of a daily portion of the Talmud. Yet, despite the strong anti-Semitic sentiments in artistic and cultural circles in Germany and elsewhere where his paintings were exhibited, and his own proud, almost flaunting avowal of his race and faith, he was greeted with almost universal acclaim not

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The following is a reprint of an article written by the late Cyrus L. Sulzberger just forty years ago. Its title then was "Patriotism and Zionism." The subtitle which the Review has taken the liberty to attach to it is justifiable in view of the attitude towards Zionism of his son, who is the publisher of the New York Times. The elder Sulzberger was a close friend of Herzl, and served as Vice-President of the Federation of American Zionists, forerunner of the Zionist Organization of America. "Patriotism and Zionism" has a special significance for us apart from the refutation of the young Sulzberger's views implicit in its arguments.

PATRIOTISM is the crowning argument of the anti-Zionist. "How can you," he says, "give to your country that single-hearted devotion to which she is entitled if your mind is engaged with the thought of Zion?" This might be a valid objection if a fair definition of patriotism involved an exclusive attitude, such as is here indicated. Patriotism, according to the Century Dictionary, is "the passion which moves a person to serve his country either in defending it from invasion or in protecting its rights and maintaining its laws and institutions." That the Zionist doctrine is not at variance with the demands of patriotism is evidenced by the American attitude towards Cuba, which affords an instance more nearly parallel than history usually furnishes. In order to secure to the people of Cuba a publicly legally-assured home in Cuba, the people of the United States, through the national conventions of their political parties, through their representatives in Congress and through the mouth of the President, urged upon the Spanish monarch their interest in the Cuban situation and their desire to see that situation alleviated. When finally it was deemed that patience was no longer a virtue the American Congress, sustained by substantially the unanimous sentiment of the American people, declared that Cuba is and of right ought to be free and independent, and upon that declaration war was made upon Spain and the independence of Cuba established.

Surely, if ever there was a reply to the doctrine that patriotism involves exclu-

siveness, here it is. Would anyone dare say that they were not patriotic men who made the declaration as to Cuba's freedom and independence, and who followed up their declaration by the supreme test of war? And if it was patriotic to go to war in behalf of the republic of Cuba, how can it be unpatriotic to make peaceable and purely moral propaganda in behalf of the state of Judea? It is conceivable that the argument may be made thus: "But you are interested in your own people in the Zionist movement whereas in the American movement for Cuba we were interested in an alien people; therefore yours is a selfish while ours was an unselfish movement." As a matter of fact, the American movement in behalf of Cuba was not and did not purport to be an unselfish movement. On the contrary, the repeated basis of our activity was the commercial and financial interests of our citizens. But assuming for argument's sake that it had been otherwise and that the attitude of the United States had been taken solely on the grounds of the intolerable conditions prevailing with reference to the Cubans themselves, the application of the argument would then result in this: that an American not related to Cuba might patriotically interest himself in securing the establishment of the Cuban republic, but an American of Cuban extraction doing the same thing would be unpatriotic. It is a *reductio ad absurdum*. Or, to apply it to Zionism, a Jew who is a Zionist is unpatriotic because he is interested in establishing a political home elsewhere for his own people, but the non-Jews who are Zionist are not unpatriotic because the people for whom this home is to be established is not their own people. Reduced to writing the argument seems too trivial for utterance.

If we were justified in warring with Spain in behalf of Cuba, surely we are justified in sympathizing with Zionism in behalf of Israel. Long enough, aye, for too long, has continued the wandering of the homeless nation. Too long has he carried his burden from country to country, finding sometimes a temporary resting-place, and more often finding only a

PATRIOTISM AND ZIONISM—A FATHER'S REPLY TO HIS SON

By CYRUS L. SULZBERGER

big policeman to tell him to "keep movin' on," as though he were the "Little Joe" of history. Unless our comfort and prosperity have completely enslaved us; unless the red blood in our veins has lost its warmth and left us with no emotions except those that are stirred by the rise and fall of the stock market; unless, in our sleek and self-satisfied state, human suffering means nothing to us so long as its squalor is not visible to our eyes and its cries not audible to our ears; unless we have grown callous to noble aspiration, to high idealism, to intellectual hunger and thirst, we cannot be indifferent to this world cry of a people for a return to its own. Nowhere among civilized people is a man desirous of tilling the soil denied that desire except he be a Jew, and then because he is a Jew. Nowhere is a man desirous of engaging in commerce denied that desire except he be a Jew, and then because he is a Jew. To the people who have been the world's educators, education is denied. To the intellectual giants of the ages intellectual development is prohibited. They who have been the moral teachers are subjected to such degrading influences that their moral sense becomes perverted. The indictment which America found against Spain in reference to Cuba becomes trivial when we regard the capital offenses which for two thousand years have been inflicted by the nations upon Israel.

Nor may we be unmindful of the moral influence which the new Judea would excite. In these days when nations are "world powers" let us not forget that there is room — aye, need — for a greater world power than any of these. "Not by might, and not by power, but by My spirit, saith the Lord." There is need in the world for the state which, by its nature, cannot aspire to be a great physical power, but which, by its inherited tendencies and the principles to which it has tenaciously clung, is pre-eminently fitted to be among states what its people have been among peoples — the exponents of justice, of morals, of righteousness.

THE NEWS OF THE MONTH

THE extent to which Gestapo executioners have depopulated huge sections of Russia which prior to the war had hundreds of thousands of Jewish inhabitants, was revealed in Moscow by speakers addressing the third annual meeting of the Jewish Anti-Fascist Committee, which was held there simultaneously with a nation-wide conference of representatives of the Jews of the U. S. S. R.

Among the Red Army officers participating in the conferences was Lieut.-Col. Rafael Milner, a be-medaled veteran of three years of war, who came from the front to attend the meetings. Lieut.-Col. Milner disclosed that in all the villages recaptured by his regiment in White Russia, and later in the Dnieper region, the Russian troops did not encounter a single Jew, so thorough had been the German extermination of the Jewish population. "Nothing is left of the Jewish population but the bodies we found in large mass graves everywhere," the Red Army officer said. "The German cut-throats spared neither old people nor infants."

Among the many accounts of Jewish heroism in the struggle against the German invaders released by the Anti-Fascist Committee in connection with its conference, is a story of a Jewish peasant family from the town of Larindorf, which battled German occupation troops in the Crimea until it was able to amass sufficient arms to join with other small groups to form a formidable partisan detachment.

The family consists of Zorach Kon, the father, a veteran of World War I, his two sons and a daughter. The mother of the family and a relative have been killed in battles with the Nazis. A correspondent who recently spent some time with the Kon unit reports that old Zorach refuses to be evacuated to Russian-held territory for a rest, but is determined to remain behind the German lines in the Crimea so that he can be "among the first to return to Larindorf."

Preparations for the return of Jews to their homes in the cities of Dubno and Kremenetz, which were recently liber-

ated by the Russian armies in their drive toward the Carpathian mountains, are now being completed by the Soviet authorities in the Tambov region of central Russia where the Jews were given refuge when their cities were invaded, it was announced. While in Tambov, the refugees became skilled agricultural workers.

At the same time it was reported by

the Committee that not a single Jew was left alive by the Germans in Kremenetz and Dubno. These cities had large Jewish populations before the outbreak of the war.

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JEWISH leaders in Palestine here are concerned at the failure of the Palestine Administration to issue the immigration

AFTERMATH OF PALESTINE TERRORIST OUTRAGES

THE charge that the Jewish community in Palestine has failed to give the authorities the necessary co-operation in crushing the terrorist groups responsible for the recent outrages, was voiced in Jerusalem by John V. W. Shaw, Chief Secretary of the Palestine Government, addressing foreign correspondents. He declared that the arrest over the weekend of sixty persons throughout the country "should have a good effect on the security situation."

Replying to questions, the Chief Secretary denied that the curfew which was lifted Sunday after nine days had been a punitive measure directed against the Jewish population and described it as an action necessary to restore order and facilitate the capture of the perpetrators of the outrages.

Shaw declared that the curfew only applied to the Jewish quarters because that was where the outrages had occurred and where the perpetrators lived.

Replying to the accusation made by Shaw, Bernard Joseph, acting head of the Jewish Agency political department, said that Jewish organizations were doing everything in their power to prevent a recurrence of further acts of violence. He pointed out that the primary responsibility for maintaining order rested with the police, emphasizing that the authorities were spending \$12,000,000 for security in a tiny country and that the country was "entitled to expect the police force to have the information to enable them to track the culprits down."

Mr. Joseph accused the police of "inexcusable negligence" in handling the problem, citing the escape of a score of

terrorist suspects from the Latroun detention camp and the assignment of only two policemen in Haifa, when a citizen notified the police of a wounded gangster's presence, instead of a squad. As a result, one of the policemen, a Jew, was killed and three other gangsters in the vicinity escaped.

Discussing the attitude of the Jewish community toward the police, Shaw declared, "No police force can operate to full efficiency to protect lives and property without the support of active public opinion and the physical support of the population itself. Here you have got a situation where there is a difference of opinion on matters of policy between the Jewish people and the Government which, to a certain extent, leads the law-abiding section of the Jewish community—which is the overwhelming majority—not to co-operate on security matters as they should. All the Government has done has been to impress upon them that we should get their full co-operation in running those thugs to earth. It does not ask the people to make arrests in the streets. All it asks is information. We have not had from the Jewish community the co-operation we expect in the line of information."

Asked by one correspondent to characterize the Arab attitude in the recent events, the Chief Secretary replied: "The Arab attitude has been correct. They have been quiet and correct. The Arab press was certainly very critical at one phase last week. Whether the censorship allowed them too much latitude is a matter of opinion."

schedule for the three-month period beginning April 1. The usual procedure heretofore has been for the administration to notify the Jewish Agency in advance of the number of certificates that would be made available to it. Whether the delay has any connection with the fact that the White Paper ban on further Jewish immigration—with the exception of 20,000 refugees—is now in effect, is not known.

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OF THE 50,000 Jews who lived in Czernowitz before the war, about 15,000 may have been saved by the Russian Army which recaptured that Rumanian city last week, it was reported by 240 Jewish refugees from Rumania who arrived in Haifa, having left Czernowitz on March 21, nine days before the Russians drove the German armies out of the city.

Most of the refugees were in the labor camp near Czernowitz for the past sixteen months. They said that the Rumanian attitude towards Jews had become friendlier in recent months, almost in direct proportion to the speed of the advancing Red Army. Early this year Jews were allowed to remove the yellow star which they had been forced to wear.

Among the arrivals—208 of whom came from Czernowitz and 32 from Bucharest—are the widow and child of the late Chief Rabbi Mark of Czernowitz, who was killed by the Nazis in 1942. The refugees, after escaping from the camp, traveled to Bucharest and from there to the Bulgarian Black Sea port of Varna, where they embarked for Turkey.

☆

THE British Government has made representations to the Polish Government-in-Exile concerning the complaints of Jewish soldiers in the Polish Army that they were mistreated by anti-Semitic officers and soldiers, it was disclosed in the House of Commons by Foreign Minister Anthony Eden.

Eden revealed that a number of Jewish "deserters" from the Polish Army have recently been transferred to the British forces because they maintained that they were no longer able to tolerate the conditions in the Polish army. Quered by Tom Driberg, Independent, as to whether it was true that many Polish Jewish soldiers and sailors were awaiting court martials on charges of desertion,

and whether their transfer to the British forces could be arranged, Eden replied that under an arrangement with the Polish Government some Jewish deserters had been transferred "which constituted an entirely exceptional departure from normal principles of transfers from one Allied army to another."

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A REPORT reaching Istanbul from Budapest estimates that more than 50,000 Jews have been arrested in Hungary since the occupation of the country by German troops.

The report quotes the Hungarian press as stating that the number of suicides among Jews is increasing. Among those who have committed suicide by taking gas are a prominent 65-year-old Jewish industrialist, Erno Vadaz, also a number of former municipal officials. Several Jews have taken their lives by throwing themselves from windows of high buildings, while the majority of suicides took poison, the report said.

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THE deportation of all Jews from the city of Munkacs and other towns in the sub-Carpathian regions of Hungary was also reported from Budapest. A German-language broadcast on the Budapest radio announced that new anti-Jewish decrees were published in the official gazette. The new decrees prohibit Jews in Hungary from wearing army or police uniforms.

The plight of the Jews in Hungary has been worsened because all bank accounts have been blocked. Jewish funds are being used to defray the cost of the German occupation army which is estimated to be more than \$4,000,000 a day.

Concerned over the continued protests by Cardinal Seredi against the anti-Jewish measures, the German military authorities in Hungary have placed the Cardinal and a number of Bishops under house arrest, it was reported here. Other reports reaching here from Budapest state that 314 Jewish actors have been expelled from the Hungarian Chamber of Actors under the new anti-Jewish regulations.

The Slovakian Minister of Interior, Sano Mach, is quoted in a broadcast over the Bratislava radio, as stating that only 8,000 Jews now remain in Slovakia which before the war had a Jewish popu-

lation of 90,000. Mach emphasized that "in the last two months the number of Jews in the country has been materially reduced" and added that during March many Jews were sent to labor camps.

FRONT-LINE reports told of an unusual "guerilla village"—in Byelorussia—its entire population of 150 Jews, self-sufficiently moving about behind the German lines, fighting and preserving its village character. The name of the village was withheld.

The villagers were organized by a 26-year-old local Jew, Isaac Blatt, who had learned guerilla tactics and returned to lead the Jews of the village into the forests to save themselves from the Germans. The Jewish guerillas were able to obtain food from the pinched stocks of the peasantry by offering the services of the village's artisans. They had among them tailors, carpenters, mechanics, leather workers, tinsmiths, printers, woodworkers, blacksmiths and others. They have to their credit several hundred Germans killed, troop trains wrecked and garrisons smashed.

☆

BARON Victor Nathaniel Rothschild was awarded the "George Medal" for "dangerous work under hazardous circumstances." Rothschild, who is a great-great-grandson of Nathan Rothschild, who established the family in England, and a nephew of the late Lionel Walter Rothschild, to whom the Balfour Declaration was addressed, is an administrative assistant in the War Office, engaged on highly secret scientific work. At present he is working with the Ministry of Supply's Scientific Research Board.

Baron Rothschild, who is only 34, has been recognized for many years as one of the most promising young scientists in Britain. He expressed surprise at the award, adding that "if it means I am helping to hurt the Nazis, I am glad." Lord Rothschild visited the United States in 1939, where he conferred with American scientists.

☆

THE United States Government has been checking and rechecking the possibilities of sending relief through the blockade to the hungry people of occupied Europe, but has not yet reached a definite decision, Secretary of State Cordell Hull said at a press conference.

THE Jewish Publication Society of America announced that it had received a special donation of \$10,000 from the Book-of-the-Month Club, of New York City, as a memorial to the late Katherine Harris Scherman, the mother of Harry Scherman, founder of the Club and its president.

☆

A "WINGATE FOREST" in honor of Maj.-Gen. Orde C. Wingate, British commando chief who died in a plane crash in Burma last week, will be planted in the Maale Hamisha Hills by the Palestine Jewish National Fund, it was announced in Jerusalem.

☆

THE demand that "the doors of Palestine be opened and opened permanently" was voiced in New York by Governor Thomas E. Dewey, addressing a dinner at the Hotel Plaza opening the 1944 campaign of the United Jewish Appeal of Greater New York.

Assailing the action of the British Government in halting Jewish immigration to Palestine by putting the White Paper immigration ban into effect, the Governor said:

"I do not underestimate the difficulty of the present situation, but a way can and must be found by our government, working with the British, to bring an end to the operation of the White Paper. For more than twenty years every President of the United States has supported Palestine as a Jewish homeland. The failure to find a home for the helpless victims of Nazi oppression must be regarded with abhorrence by Jews and Christians alike."

A PROPOSAL for a vast post-war irrigation and hydro-electric project for Palestine was described to 1,800 persons who attended the final Book and Author Luncheon of the 1943-'44 season at the Hotel Astor in New York.

In picturing the Middle East as a region ideal for a reclamation project, Dr. Walter Clay Lowdermilk, who is assistant chief of the soil conservation service of the Department of Agriculture, traced the collapse of its ancient agriculture. This, he said, led to the desert wastes of today. He pointed to the accomplishments of the Jews in Palestine,

[Continued on next page]

TEL AVIV PREPARES FOR POPULATION OF 300,000

By VICTOR M. BIENSTOCK

J.T.A. Correspondent in Palestine

TEL AVIV, the first all-Jewish city, is planning for a population within its municipal area of 300,000, and will "easily" reach that figure within the next ten years, Mayor Israel Rokach said in an interview with this correspondent.

Post-war development plans for the Jewish municipality, submitted to the Palestine Administration a year ago, are already out of date, Mr. Rokach declared, and have to be considerably revised on an upward scale. These plans involved a £5,000,000 municipal development loan to be expended on provision of water supply and sewage, construction of public buildings, municipal offices and schools, street construction and public parks.

"We see now, that this amount is too small," he pointed out. "Our municipal boundaries have been enlarged to the north and east and the municipal area has been doubled. Now we have wider scope for development."

The mayor turned to the huge map of Tel Aviv covering the entire wall behind his desk in the city hall and commented smilingly that it was "out of date." He indicated the areas which had now been added to the municipal limits and spoke of plans for their development.

Tel Aviv's main problem, he declared, is its acute housing shortage. This resulted in over-crowding even before the war. Construction had proceeded at the rate of a building a day but even at this rate, housing accommodations could not keep pace with the population requirements.

Since the outbreak of the war, the mayor said, only 150 rooms had been added to the city's total, while 700 had been withdrawn from civilian use for military requirements. At the same time, Tel Aviv's pre-war population of 130,000 had increased to 160,000 within the municipal boundaries, not including 25,000 residents of the adjacent Jewish quarters of Jaffa who receive all municipal services from Tel Aviv, and several thousand Polish and other refugees living in the city.

For the first time in its history, Mayor Rokach went on, the municipality was preparing to undertake housing projects. The Palestine Administration has now agreed to the principle of municipal housing policy, and the Tel Aviv Municipal Council is working on a housing program.

General planning for post-war development, however, is being delayed, the mayor complained, by the policy of the Palestine Administration in withholding approval of the proposed Tel Aviv development loan. The authorities, he said, are contemplating an overall plan and loan for all Palestine municipalities, of which the Tel Aviv loan would be a part, but pending announcement of its proposals, he said, the Tel Aviv officials are unable to proceed with detailed plans for their projects.

Tel Aviv also has ambitious plans for development of its port. The present lighter basin will be replaced by a deep-water port, thus eliminating the need for off-loading onto lighters. This would be of considerable assistance to Palestine's citrus industry, which is mainly in the vicinity of Tel Aviv, since it would enable shipment of fruit direct from the groves without haulage by rail or truck to Haifa, which is now Palestine's sole deepwater port.

With seventy percent of all Palestine's industry in the Tel Aviv area, further efforts will be made to have the railway line from Egypt come directly to Tel Aviv, instead of the present branch line to the city from the Lydda junction, Mr. Rokach declared. Much of the raw material used in Palestine industry comes from Egypt, and the extension of the rail-line to the most populous and chief industrial center of the country would facilitate its shipment and improve passenger traffic conditions.

☆

"The News of the Month" includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is worldwide.

and emphasized that the Jews have kept faith with the Balfour agreement. "They deserve something better," he said. "I propose to take fresh water from the Jordan River for irrigation and to replace it in the Jordan Valley with water from the Mediterranean which could be brought by canal through hydro-electric plants and thence down the valley to the Dead Sea."

☆

THE Belgian Government has condemned to death two Germans responsible for the murder and mistreatment of 30,000 Belgian Jews in the Malines concentration camp. The two are a Dr. Kroll, who is reported to have been responsible for the organization of the Lodz ghetto in Poland, and a Major Schmidt.

Kroll is charged with robbing Jewish internees who passed through Malines en route to Poland, and of attacking Jewish girl deportees. Schmidt, according to the Belgian statement, used Jews as targets for pistol practice and inflicted numerous indignities on his prisoners.

☆

THE Palestine Government announced that it has approved the Egyptian-Palestine trade agreement which was negotiated last month by government and trade representatives of both countries. The Egyptian Government gave its approval to the pact. The agreement provides for an interchange of goods, with Palestine exporting mainly citrus fruits, pharmaceuticals and some manufactures, and receiving raw materials in return.

☆

APPARENTLY anticipating a German retreat far into western Poland, the Gestapo has begun liquidating the Lodz ghetto in which, according to the most recent reports, there were living 150,000 Jews employed as slave labor in vital German war industries. The Lodz ghetto is the only one remaining in all of Poland.

☆

AN eye-witness account of the murder of 30,000 Jews in an unnamed concentration camp located on the outskirts of Warsaw has been received by Belgian circles in London. The report was written by a Belgian who was conscripted by the Germans to serve with the occupational police in Poland, and who succeeded in escaping recently. He disclosed that on November 9, 1943, the units to

which he was attached, together with S. S. troops, participated in the massacre of approximately 30,000 Jews, who were buried in several large trenches 30 to 40 yards long and three to four yards deep. The Jews were forced to strip and run a gauntlet of S. S. men armed with whips and rifles, before being shot and dumped into a trench. Among the victims, he stated, were many children.

☆

THE future of Palestine will be discussed at the forthcoming meeting of the prime ministers of all the British dominions, which is to convene in London in June, Prime Minister MacKenzie King has declared.

The Prime Minister promised that he would make a full statement to the Canadian Parliament on the refugee situation in the near future.

☆

ALTHOUGH the basic hope of the Jewish Agency is to come to a fundamental understanding with Britain regarding the post-war status of Palestine, Zionist leaders must develop their contacts in America and build up contact with the U. S. S. R., Moshe Shertok, head of the political department of the Jewish Agency, declared in London while addressing the annual conference of the Laborite Zionist organization. He condemned the terrorist groups in Palestine and stated that "the Jews in Palestine cannot be left to the mercy of lunatics." The conference also adopted resolutions demanding international assistance for Jewish settlement and immigration in Palestine under the control of the Jewish Agency, the abrogation of the White Paper and the establishment of Palestine as a Jewish Commonwealth. Condemnation of the terrorism in Palestine was voiced in one of the resolutions.

☆

A MOVE by a number of unions affiliated with the Australian Council of Trade Unions to strike out resolutions condemning anti-Semitism and supporting the Kimberly settlement project, adopted by the Council last year, was defeated.

☆

DR. NAHUM GOLDMANN, a member of the Jewish Agency executive, and A. J. Freiman, honorary president of the

Canadian Zionist Organization, conferred in Ottawa with Prime Minister MacKenzie King on questions affecting Palestine.

☆

THE British administration in Palestine is actively hindering the industrialization of the country by Jews for fear that Palestine industries will compete with those of Great Britain, it was charged in Los Angeles by Prof. Adelbert Farkas, who was formerly on the staff of the Hebrew University in Jerusalem. Addressing an institute arranged by the Southern California branch of the Hebrew University Friends, he reviewed the chemical and industrial research undertaken by the university, which, he said, had greatly aided the agricultural and industrial exploitation of Palestine. A general review of the achievements of the university since its founding was given by Dr. Maurice Karpf, executive director of the Jewish Welfare Organization of Los Angeles.

☆

THE New Zionist Organization is demanding of the Jewish Agency that one of its representatives be included in the delegation which the Agency is sending to the forthcoming conference of the World Jewish Congress, opening May 6 in New York. A similar demand has been put forward by the Yemenite Jews.

☆

THE first Polish soldier in Italy to receive a British decoration for valor is a Jew, Lance Cpl. Bernhard Rosen, it was reported in London. Rosen, who has just been discharged from a military hospital somewhere in Italy, has been awarded the Military Medal for exceptional bravery.

☆

THE War Department will name a flying fortress "The Jewish National Workers' Alliance," in appreciation of the purchase of \$400,000 worth of War Bonds by members of the Alliance during the Third War Loan Drive.

☆

DESECRATION of synagogues, churches or cemeteries was made a felony punishable by up to three years in prison when Governor Thomas E. Dewey signed the Heller Bill, which had previously been passed by both houses of the Legislature.

BROOKLYN JEWISH CENTER ACTIVITIES

Consecration Services To Be Held on Shevuoth

THE Consecration Class has already begun to prepare for the Consecration services which will be held in conjunction with the services on the first day of Shevuoth, Sunday morning, May 28th.

A very unique program is being arranged and we are confident that this year's services will present an inspiring and impressive message to the congregation.

Personal

RABBI LEVINTHAL was one of a group of distinguished authors, residing in Brooklyn, who were honored at a Reception and Tea in the main hall of the new Brooklyn Public Library Building on Sunday afternoon, March 26th, in recognition of their works which have recently appeared. Among those thus honored were Sigrid Undset and Professor Sidney Hook.

Sisterhood Meeting

THE season's final monthly program meeting of the Sisterhood of the Brooklyn Jewish Center will be held on Monday afternoon, May 8th at 1:30 o'clock. Details regarding the program will be forthcoming at a later date.

Young Folks League

THE next meeting of the Young Folks League of the Brooklyn Jewish Center will be held on Tuesday, May 2nd at 8:30 o'clock. An entertaining program is being planned. Please reserve the date.

United Jewish Appeal Dinner

THE Annual Dinner in behalf of the United Jewish Appeal will be held on Thursday evening, May 18th at 6:30 o'clock. The United Jewish Appeal is now conducting a campaign which includes the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. Mr. Isidor Fine is chairman of the Brooklyn Jewish Center committee on behalf of the United Jewish Appeal. Reservations at \$3.50 per person may be made at the office of the Center.

Standing Committees

JUDGE EMANUEL GREENBERG, President of the Brooklyn Jewish Center, has appointed the following heads of standing committees of the institution:

Cemetery Committee

Samuel Lemberg, Chairman
Isidor Fine, Vice Chairman

Chevre Kadisha Committee—

Louis Albert, Chairman

Delinquent Accounts Committee

Morton Klinghoffer, Chairman
Herman B. Schell, Vice Chairman

Forum and Education Committee

Harry Blickstein, Chairman
Isaac Siegmeister, Vice Chairman

Grievance Committee

Albert A. Weinstein, Chairman

Hebrew Education Committee

Frank Schaeffer, Chairman
Max Goldberg, Vice Chairman

House Committee

Hyman Aaron, Chairman
Louis Halperin, Vice Chairman

Library Committee

Irving L. Cohen, Chairman
Morris Neinken, Vice Chairman

Membership Committee

Maurice Bernhardt, Chairman
Samuel H. Goldberg, Vice Chairman

Physical Training Committee

David B. Kaminsky, Chairman
Albert Witty, Vice Chairman

Religious Service Committee

Abraham Ginsburg, Chairman
Morris D. Wender, Vice Chairman

Social Committee

Saul S. Abelov, Chairman
Ira I. Gluckstein, Vice Chairman

Acknowledgments of Gifts

WE acknowledge with thanks receipt of gifts from the following:

For the Library

Dr. Israel H. Levinthal
Ilse Bessman
Mrs. Leo Farland
Mrs. Tess Klein
Benjamin Markowe

Prayer Books and Taleisim

H. Zachary Bernstein
Benjamin Dubrow
Simon Gluckstern
Morris Rosen

Seder at the Center Academy

THE Center Academy held its annual Seder on Tuesday, April 4th.

In keeping with the established tradition of the school, the graduating class was in charge of all the preparations. They were assisted by the younger pupils so that every child in the school, beginning with the first grade, had a share in this communal activity. A traditional Passover meal was served. Neither *Harosoth*, *moror* nor *matzah balls* were omitted.

Alfred Rubin was elected "Father" by his classmates and he officiated at the Seder. Abby Whitman was the "Mother." Selections from the Haggadah were chanted by all.

Besides the pupils and the staff, there were about fifty guests present: parents and friends of the school. Before the Seder began, Dr. Israel H. Levinthal, Rabbi of the Center, performed the ceremony of "*Beur Hametz*."

Mrs. Louis N. Jaffe, whose two sons were among the first graduates from the Center Academy, contributed the flowers.

Congratulations

OUR heartiest congratulations and best wishes are extended to Mr. Nathan Dvorkin of 789 St. Marks Avenue upon the marriage of his daughter, Sylvia, to Mr. Lester Fischer on April 22nd.

Sabbath Services

KINDLING of candles at 7:36 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha Tazriah-Mezora, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Lecture in Yiddish by Mr. Edelheit at 5:00 P.M.

Mincha services at 6:00.

Daily Services

MORNING services at 8:00 o'clock.

Mincha at 7:30.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BECKER, IRVING I.

Res. 25 Amboy St.

Bus. Roofing, Same

Married

Proposed by Mrs. Margaret Levy

BECKERMAN, JULIUS

Res. 9514 Avenue B

Bus. Dairy Prod., 773 Stone Ave.

Married

Proposed by Edward Manes

FABRIKANT, MAX

Res. 682 Crown St.

Bus. Sweaters, 66 W. 38th St.

Married

Proposed by Dr. Samuel S. Gilbert

HORWITZ, JOSEPH

Res. 473 Empire Blvd.

Bus. Corsets, 358—5th Ave.

Married

Proposed by Ben Horwitz and

Joseph Goldstein

KATZ, IRVING J.

Res. 102 Sterling St.

Bus. Lawyer, 33 W. 42nd St.

Married

Proposed by Sol Sussman

KATZ, SOL

Res. 674 Crown St.

Bus. Electrical Supp., 8905 Jamaica Ave.

Single

Proposed by Harry Triefer

LAPIDES, ABRAHAM

Res. 377 Montgomery St.

Bus. Sign Painting, 190 Broome St.

Single

Proposed by Abe Mann

MILLS, HARRY

Res. 836 Crown St.

Bus. Machines, 242 W. 55th St.

Married

Proposed by Irving I. Becker

MOSKOWITZ, SAMUEL J.

Res. 583 Montgomery St.

Bus. Lawyer, 225 Broadway

Married

Proposed by Abe Mann and

William I. Siegel

MUSS, DR. ARTHUR W.

Res. 1030 Eastern Pkwy.

Bus. Physician, Same

Married

Proposed by Frances B. Reich

Bus. 11 E. 26th St.

Married

Proposed by David H. Sherman

SCHWARTZ, WILLIAM R.

Res. 2216 Avenue K

Bus. 11 E. 26th St.

Married

Proposed by David H. Sherman

TRIEFLER, HARRY

Res. 199 Sullivan Pl.

Bus. Plumbing, 304 Rogers Ave.

Married

Proposed by Bernard J. Aaron

TRIGG, EDWARD

Res. 763 Eastern Pkwy.

Bus. Upholstery, 488 Rockaway Ave.

Married

Proposed by Joseph Goldstein

The following has applied for re-instatement:

FINK, BERNARD

Res. 712 Empire Blvd.

Bus. Insurance, 1528 Pitkin Ave.

Married

Proposed by Frank F. Rose and

Nathan T. Wolfe

MAURICE BERNHARDT,

Chairman, Membership Committee

School Notes

A VERY successful model Seder was held on April 4th. Students of Mr. Kling's third class explained the various symbols that go to make up the Seder. The candles were lit by Harriet Nelson. The Kiddush was recited by Ira Hochman. The four questions were recited in Hebrew by the beginners' classes and in English by Adeline Shakun. The grace was led by Leonard Morris. Solo songs, *Eliyahu Ha-Navi* and *Hallelujah* were sung by Elsa Bessman. The tables were decorated by students of class IV under the direction of Mrs. Rabinowitz and Mrs. Beder. Dr. Levinthal spoke to the students about the Passover ideal of liberty and the present struggle for liberty. The school singing was led by Cantor Tucker and Mr. Julius Grossman. Rabbi Lewittes presided.

Speedy Recovery

OUR best wishes for a complete and speedy recovery are extended to Sgt. Jack Passof, one of our Center boys, who was wounded in action on the Italian front.

HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.



Horwitz, Brewster, Lieut.

Gross, Irwin R., Pvt.

Maslow, Seymour, Seaman
2/cl

Luxenberg, Daniel G., USMS



The following is a list of promotions in rank:

Honig, Mervyn, Sgt.

Klein, Oscar, Lt.

Koch, Lawrence J., Cpl.

Rothstein, Morris, Cpl.

Steinberg, Bernard, Lt. (jg)



RABBI JAMES G. HELLER AT THE CENTER



Rabbi Heller

ON Monday evening, May 8, we shall welcome to the Center Rabbi James G. Heller, distinguished Zionist, orator and publicist, and musician. He will address a mass meeting arranged by the Eastern Parkway Zionist District No. 14, with the co-operation of the Eastern Parkway Group Hadassah.

Rabbi Heller is regarded as one of the outstanding personalities of American Jewry. He is the National President of the American Jewish Appeal, Chairman of the Administrative Council of the Zionist Organization of America, and National Chairman of the United Palestine Appeal. Until recently he was President of the Central Conference of American Reform Rabbis. Center members are cordially invited to attend.

Club Notes

THE clubs are preparing to participate in the Lag B'omer Field Day of the Young Judea to be held on May 14th. Mr. David Neiman of the Brooklyn office of Young Judea described to the clubs the events scheduled for that day.

On April 15th the clubs witnessed a series of movies arranged by Mr. Safier, leader of the Maccabees.

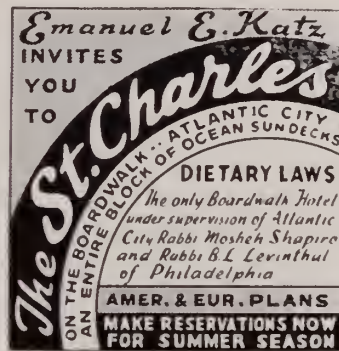
The Intra-League Girls, Vivalts and Candle-lites enjoyed the use of the gymnasium on April 22nd.

The Intra-League Boys and Girls held

a special meeting devoted to a discussion of the White Paper. Representatives of other clubs were present.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Leon Rottenberg of 135 Eastern Parkway upon the Bar Mitzvah of their son, Richard Joseph, which will be celebrated at the Center on Saturday, April 29th. Congratulations are also extended to the grandparents, Mr. and Mrs. Samuel Rottenberg.



THE STEPHEN WISE I KNOW

[Continued from page 9]

birthday, but to proclaim the downfall of Adolf Hitler and the beginning of a new era of peace and justice. That hope has not been fulfilled. The monster of aggression still struggles against his inevitable doom. He lashes about him with all his remaining strength, conscious at last that he has failed and that oblivion is soon to swallow him. His murderous warfare against his Jewish captives still continues. Before he is destroyed, hundreds of thousands in many lands will have to go down the Valley of Death. There is a tremendous struggle ahead of us to win status and rights for our harassed people in the new world which is to emerge out of the fire and destruction of war. In that struggle, Dr. Wise must continue to serve, giving of his experience, his leadership and his strength. May he not only see the death of the great enemy and the setting up of the standards of Judea on the hills of Jerusalem, the triumph of justice and democracy, but the dissolution of all the evils he has been fighting with such gallantry and glamor all the days of his life.

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Isidor Fine	Julius Leventhal	Samuel Stark	Jacob Rutstein
	Dr. L. Marcus	Samuel Zirn	Lawrence Schiff
	Nathan Salwen		Philip Schmulevitz
Hyman Fein	Samuel A. Schneider		Joseph M. Schwartz
(In memory of Helen Fein)	Harry Schwartz	Morris Rothkopf	Nathan D. Shapiro
	Dr. Moses Spatt	Maurice Weintraub	Ralph Sokoloff
	Samuel R. Tedoff		Abe Stark
David Goodstein			Joseph Stark
			Adolph Sussman
			Albert Witt
			Jacob Zechnowitz
Morris Brukenfeld	Emanuel Cohen	Hyman Abrams	
	I. Hoffman	Barney Berkowitz	
	Mrs. Joseph Jacobs	Mrs. L. W. Bernard	
Jacob G. Ellis	Benj. J. Kline	Joseph N. Blumberg	
Morris Miller	Israel Rogosin	Meyer Chizner	
	Abraham Shapiro	Mrs. M. Dlugasch	Isaac Albert
	Morty Silverstein	Benj. Dubrow	Louis Brenner
	Samuel Strausberg	Samuel M. Elowsky	Harris Goody
Harry Preston	Sol Sussman	Irving Forman	Kobie Klinghoffer
Harry Strongin	Harry Zeitz	Daniel Fortunoff	
		Everett M. Fortunoff	
		Harry A. Freedman	Joseph Glaubman
		William Friedman	Isador Lowenfeld & Sons
Max Goldberg	Hyman Aaron	Pincus Glickman	
Samuel Rottenberg	Maurice Bernhardt	Mark J. Goell	
	Philip Brenner	Maurice Goldberg	Bernard J. Aaron
	George Dubrow	Joseph Goldstein	Saul S. Abelow
S. Bruman	Sidney Gondelman	Hon. Nathaniel Goldstein	A. David Benjamin
Jacob A. Fortunoff	Nathan Halperin	Jacob I. Goodstein	Morris Bergmann
Samuel Greenblatt	Samuel Kamenetzky	William Goodstein	Alex Bernstein
Fred Kronish	Abraham Kaplan	Hon. Emanuel Greenberg	Elias Burros
Samuel Lemberg	Louis Kohn	Harry Greene	Henry and Herbert Caplan
Louis Posner	Solomon H. Mitrani	Dr. Samuel D. Greenfield	Seymour I. Danziger
Barnet Tanenbaum	Louis Parnes	David Halpern	Israel M. Dolgin
	David Phillips	Morris Hirsch	Jacob S. Doner
	Meyer A. Rosen	Arthur Joseph	Jacob Epstein
Harry Cooper	Louis H. Schlesinger	Henry A. Kahan	Samuel Feldman
Louis Weinstock	Chas. Safier	Benjamin Kaplan	Joseph Feldt
	Isaac Schrier	H. Kirsch	Meyer Freed
	Louis Simon	Jacob Korn	Jacob Garlick
	Morris Smerling	Kotimsky & Tuchman	Jacob Gluckson
Chas. Dilbert		Dr. Benjamin Koven	Simon Gluckstern
Aaron Gottlieb		Frank Levey	Abe G. Goldberg
Max Herzfeld		Ben Martz	Samuel Goldberg
Jacob L. Holtzmann	Philip Fleisher	David J. Mellins	Abraham Goldsmith
Kalman I. Ostow	David Levkoff	Samuel Moskowitz	Dr. Max Goldstein
Chas. Perman		Archie Polsky	Abraham Gross
Isidor Silberberg		Samuel Racer	Harry L. Gross
		I. Jerome Riker	Louis N. Jaffe
		Samuel Rinzler	Louis Halperin
		Louis Robbins	Mrs. Leo Hirsch
		Morris Rosen	Louis Hornick
		Samuel Rosenthal	Solomon Horowitz
		Leo Rottenberg	Samuel Katz
Tobias Zwerdling	Dr. Reuben Finkelstein		
	Barnett Gabriel		
	Morris Kaplan		
	Norman Leventhal		
	Morris D. Metzger		
Anonymous	Hyman Rachmil		
Joseph I. Aaron			

Louis Kenin
 Mrs. Samuel Koff
 Mrs. I. Lazarowitz
 Philip A. Levin
 Abraham Levine
 Louis Levine
 Morris B. Levine
 Benjamin Levitt
 Aaron Lewis
 Morris M. Lubell
 Samuel Madfes
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 Chas. Blacher
 Jacob Blumenfeld
 Sol Cohen
 Dr. Max Dannenberg
 Louis Daum
 Nathan Dvorkin
 Nathan Farber
 Philip F. Feinberg
 Dr. Joseph Feldman
 Victor W. Filler
 Chas. Fine
 Samuel Fleischman
 David Frey
 Abraham Glasser
 Albert Glickman
 Milton J. Goell

Samuel H. Goldberg
 Edward Goldsmith
 Herman Goldsmith
 Louis Gordon
 Irving Gottlieb
 Dr. Bernard Greenberg
 Jacob S. Greenspan
 Louis J. Gribetz
 Joseph Heimowitz
 Irving S. Horowitz
 Nathan Hutt
 Samuel Kaplan
 Irving P. Karlin
 Harry S. Katlowitz
 Herman Katz
 Morton Klinghoffer
 Israel Kramer
 Moe A. Krebs
 William Kuhn
 Samuel L. Kurshan
 Herman Lambert
 Julius Levenson
 Morris Levin
 Samuel Levin
 Dr. Abraham Levine
 Max H. Levine
 Isaac Levingson
 Harry Levy
 Jeremiah Levy
 Harold Lewis
 A. Lieberman
 Philip L. Lipshutz
 Murray Lipton
 Dr. Samuel Lubin
 Lester Lyons
 Benj. Markowe
 Harry Maslow
 Samuel Meltzer
 J. B. Misikoff
 Morris Neinken
 Dr. Louis S. Nelson
 Philip Palevsky
 Samuel Reich
 Joseph Richman
 Samuel Robbins
 David Rosen
 Louis Rosen
 Louis Rosenblatt
 Irving Rosenfeld
 Jacob Rosenfeld
 Samuel Rothkopf
 Mrs. Harris Salit
 Herman Salomon
 Eugene Sarezky
 Frank Schaeffer
 Louis Schnell
 Martin Segan
 Mrs. John Sklar
 David Spiegel

Simon Spiegel
 Bernard Sussman
 George Wedeen
 Albert A. Weinstein
 Samuel Weiss
 Morris D. Wender
 Mrs. Sophie Wohl
 Nathan T. Wolfe
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 William B. Volet
 Harry Zirinsky

Chas. Goody
 Leo Kaufmann

Mrs. Herman J. Forin
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 Samuel Golden
 Isidore Gray
 Abraham Greif
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 Morris Dvorkin
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 Joseph Fine
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 Saul Kaplan
 Nathan Klebanow
 K. Karl Klein
 Mrs. L. Klein
 Dr. Oscar G. Levi
 Joseph Levy, Jr.

Harry Liberman
 Julius Light
 Edward Manes
 Abe Mann
 Abraham H. Miller
 Samuel Miller
 Jacob Mines
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The Brooklyn Jewish Center is sincerely grateful to all those who have been responsible for the successful campaign to redeem the institution from its mortgage burden.

KADDISH

[Continued from page 10]

"You old goose, you'll outlive us all!"

* * *

One Thursday, there were only two—

* * *

After that, on Thursday morning, when old Annemarie went around to dust the furniture, and when she came to the little table in the corner, there was no such look of ecstatic satisfaction on her face as there had once been.

At the chair where Doctor Hans used to sit, she would heave a sigh that was almost a sob and stand buried in thought, in prayer—

And her weak old eyes would grow moist.

The chair for Doctor Hans—it still stood at the table, always—but it was empty—

The two friends seemed much older. Their shoulders drooped as if they were carrying a heavy, heavy burden.

But they were closer friends than ever.

There was a pathetic tenderness in their affection for each other.

"Josef, Josef, you have forgotten your shawl! I'm stronger than you are. Take mine!"

"Kurt, you still have your light overcoat on. This is severe weather. I don't feel the cold as much as you do. Take my coat!"

They were much quieter than they had once been.

There were no violent disputes any more, no quarrels over the Jewish program. No subtle examinations of legal problems.

They would sit silent together for hours. And the two pairs of eyes would rest on the empty chair.

Then one of them would pick up a newspaper and read:

"Mistreatment of Jews in Poland—"

"In Greece—"

"Roumania—"

"The Arabs—"

And the two pairs of weary eyes would take on the firm, deep gaze, the proud gaze, of Judas Maccabaeus!

* * *

One day only one of them came—

* * *

Early every Thursday, when old Annemarie went through the rooms to dust

the furniture, she would come to the little table in the corner. But she no longer beamed with affectionate anticipation as she wiped the dust from the three chairs—

When she handled two of the chairs, she would stop and stand absorbed in reverie and prayer. Then she would sigh—a deep, painful sigh.

There were always three chairs about the little table, still. But two of them were always empty.

And hor, bitter tears would gush from Annemarie's weak old eyes.

The Doctor who was left had grown much older. His hair was white. His back was pitifully bent.

His tired, sad gaze would fix itself for hours on the empty chairs where his old friends had once sat.

But he knew that they were still alive in him.

And he would tell them now and then about the sufferings and mistreatment of his people.

And as he told them the story, he could see their dead eyes light up. He could see in them the deep, proud gaze of Judas Maccabaeus!

* * *

Every Thursday morning, now, when old Annemarie went through the rooms to dust the furniture, when she came to the little corner table—

No, no, she had not the heart to dust those three chairs—

She would stand beside them, lost in thought and prayer—

But there were no more tears in her dry old eyes—

* * *

There was no one left to say Kaddish over the grave of old Annemarie.

PAINTER OF HIS PEOPLE

[Continued from page 11]

only in his native land, but in Denmark, Russia, Holland, Italy and France. In England he was elected a member of the London Royal Society of Painters, Etchers and Engravers, an honor accorded to but few German artists.

Struck's work falls into two parts, landscapes and character portraits. Out of the former comes a note of soft, senti-

mental yearning; out of the latter earnest, mature, manly strength of soul. His landscapes are diversified. Little lyric impressionistic sketches of snow landscapes, as in his well known "Aus Agnetendorf," still, melancholy water mirrorings as in "Aus Wauresee," close, stuffy scenes of the picturesque metropolis as in his "Vom Rande Berlins," the giant mountains and the strand of Scheveningen, the towers of Notre Dame, English hunting lodges, Heine's grave, scenes from Lake Geneva. In one cycle of pictures he shows the land of his forefathers and the modern Jewish villages arising from the old soil. Sultry air trembles over Jerusalem as it stretches before his yearning gaze from the Mount of Olives. He shows us the Tower of David and the grave of Absalom, the well of Jaffa and the grave of Rachel, ruins of the crusader days in Palestine, the dreary flatness of the Dead Sea, the graves of the patriarchs in Hebron, and rows of palms in the new Jewish hamlets.

His portraits abound in character studies of old men and peasants, beggars and vagabonds, rabbis and philosophers. All of them speak of great and deep experience, of bitterness, of pain and the disillusionment of years. Of the faces of his Jewish subjects, Struck once said: "You see in these pictures old Jews who gaze sorrowfully into the distance. They are men whom life has used harshly, and who have had to suffer much for the sake of their faith. Yet in spite of all the injuries inflicted upon them, in spite of the obstacles put in their path, they have remained loyal to the ancient faith of their fathers and willingly borne the yoke of the exile. But you must not believe that all Jews are so sad. A new, young generation is growing up that is striving to gain freedom for these oppressed ones upon their own soil in the land of our fathers. I love all children, but it is the Jewish child who lies closest to my heart; and if you like the pictures I have made, that pleases me more than anything else possibly could."

The foregoing will explain why Struck, in all the great variety and multiplicity of his work, has never drawn anything merry or jovial. The sadness of the *goluth* had laid its hand upon his shoulder and had caused him, not unlike the prophet of old, to cry out, "Woe, woe, unutterable woe!" to all mankind.

THE JEWS OF FRANCE

[Continued from page 6]

Zionism seemed to them an immediate danger if the hopes of its founders should meet with success. "Well then," the anti-Semites were not slow to say, "if you have a Jewish country in Palestine, don't forget to join your brothers there. For you can't pretend, in the German manner, to have the right to a double nationality. You must choose. You cannot be at the same time Jews and Frenchmen."

III

During the years which preceded the World War, the partisans of Zionism told them in vain that the creation of a Jewish State could only reinforce their legal position. For those Jews who, after the founding of that State, did not choose to live in Palestine would have made, for the second time, a choice of nationalization, and so to some extent reaffirmed their quality as citizens of their respective countries.

The leaders of French Judaism turned a deaf ear to this argument. And the Alliance, inasmuch as its network of French schools around the Mediterranean basin caused it to be considered by the Government of the Republic as a valuable auxiliary of French influence in North Africa and the Near East, profited by its influence in the Ministry to combat, through its secret diplomacy, the propaganda of the Zionists. It was close to bringing about an official stand against Zionism by the Quai d'Orsay. However, the Quai d'Orsay, made aware in time by several French Jews and non-Jews who were sympathetic to Herzl's ideas, took a position favorable to the movement.

The Jewish world did not forget the deplorable impression made at the Peace Conference on February 27, 1919, by Professor Sylvain Levi, a man of great learning but a wretched politician, when he asked the Conference to reject the Zionist demands because Judeo-Russian emigration to Palestine might create a center of Bolshevism in the Near East, and because the formation of a Jewish National Home would give ammunition to those who accused the Jews of laying claim to the privilege of a double nationality.

This conservative attitude appeared

detestable not only to newcomers but also to the sons and grandsons of immigrants who had become French citizens, and even to descendants of old Jewish families established in France since time immemorial.

These young or still young men had in the course of the Dreyfus Affair found again their Jewish pride. When the Affair was over, they did not return to the timid bosom of the bourgeoisie. Having mingled with the movement of the People's Universities, they had remained in contact with the working classes, among whom they had met recent immigrants. They had studied not only the history of the people of Israel but also the bloody history of the Jewish people, and through investigation and travel had informed themselves concerning the ethnographic and juridical situation of the Jews in the countries of Eastern Europe.

When between 1904 and 1909 the "Cahiers de la Quinzaine," by Charles Péguy, acquainted the French public with the works and the Zionist and territorialist activity of Israel Zangwill, it was for many of them a thunderbolt. On some his poem "Chad Gadya," the refrain of the assimilated Jew who is dying because he has lost his Jewish soul, acted like a religious conversion—a flood of tears, a sudden reorientation of an entire life, the birth of an ideal. Some became militant Jews. Others felt the need to pour out, to express in song, their regained Jewish consciousness. A Jewish literature in the French language was born in which, side by side with their elders Bernard Lazare, Gustave Kahn and André Spire, there were ranged little by little the poets Henri Hertz, Henri Franck, Edmond Fleg, Ivan Goll, Benjamin Fondane, Ilarie Voronka and the novelists Jean-Richard Bloch, Armand Lunel, Elissa Rhaiss and Lily Jean Javal.

Though at first it was poorly received by the Jewish bourgeoisie, by the polished, timid, and discreet Jews who had succeeded in resembling the rest of the world, this literature had an immense influence on Jewish youth, and it can be said to have brought about a schism between the old French Judaism and the new. For the ashamed Judaism of their grandfathers this courageous generation

substituted a Judaism without arrogance but proud, a Judaism of people who knew themselves as Jews, who admitted and declared that they were Jews, Jews who had ceased to hide their origins and to walk, as Theodore Herzl had said, with their hands over their noses.

The action of this militant Jewish literature made itself felt especially in the years which followed the signing of the Peace Treaty. Many organizations united the young Jewish people, sometimes for social purposes, like the Universal Union of Jewish Youth, sometimes for religious studies, like the Chema Israel. These organizations were no longer administered from without by rich people who had no mandate to do so, but by their founders, who were either French or immigrant Jews. A vast Federation of French Jewish societies was founded about 1931 which brought together numerous mutual aid, cultural, and philanthropic societies, and in which the two factions, which until then had been suspicious or even hostile, began to collaborate fraternally.

Official Judaism began to withdraw its opposition. Thenceforth it took a hand in the task of reconciling the various factions of Judaism. The mysticism of certain Jewish groups in Poland and Russia, which had been a red flag to the generation of 1880, no longer seemed so hateful.

Old French Judaism, which had been refractory to the idea of proselytism, became favorably inclined to the organization of propaganda, like other religions. At meetings and in the Jewish press there was talk of the establishment of missionary rabbis. Also the *Voice of Israel* regularly carried sympathetic discussions of Judaism and Jewish religious music or popular songs wherever receiving sets could pick up the long wavelengths of Radio-Paris.

Another consequence of twenty-five years of revolt on the part of the Jewish youth against the lack of perspicacity of its leaders, and of the increasing role taken by immigrants in the administration of Jewish organizations, was the modification of the attitude of the Alliance and the French rabbinate towards Zionism.

A third article by M. Spire will appear next month.

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